

SELECTIONS  
from Articles on the  
Most Holy Eucharist  
in the  
Catholic Encyclopedia



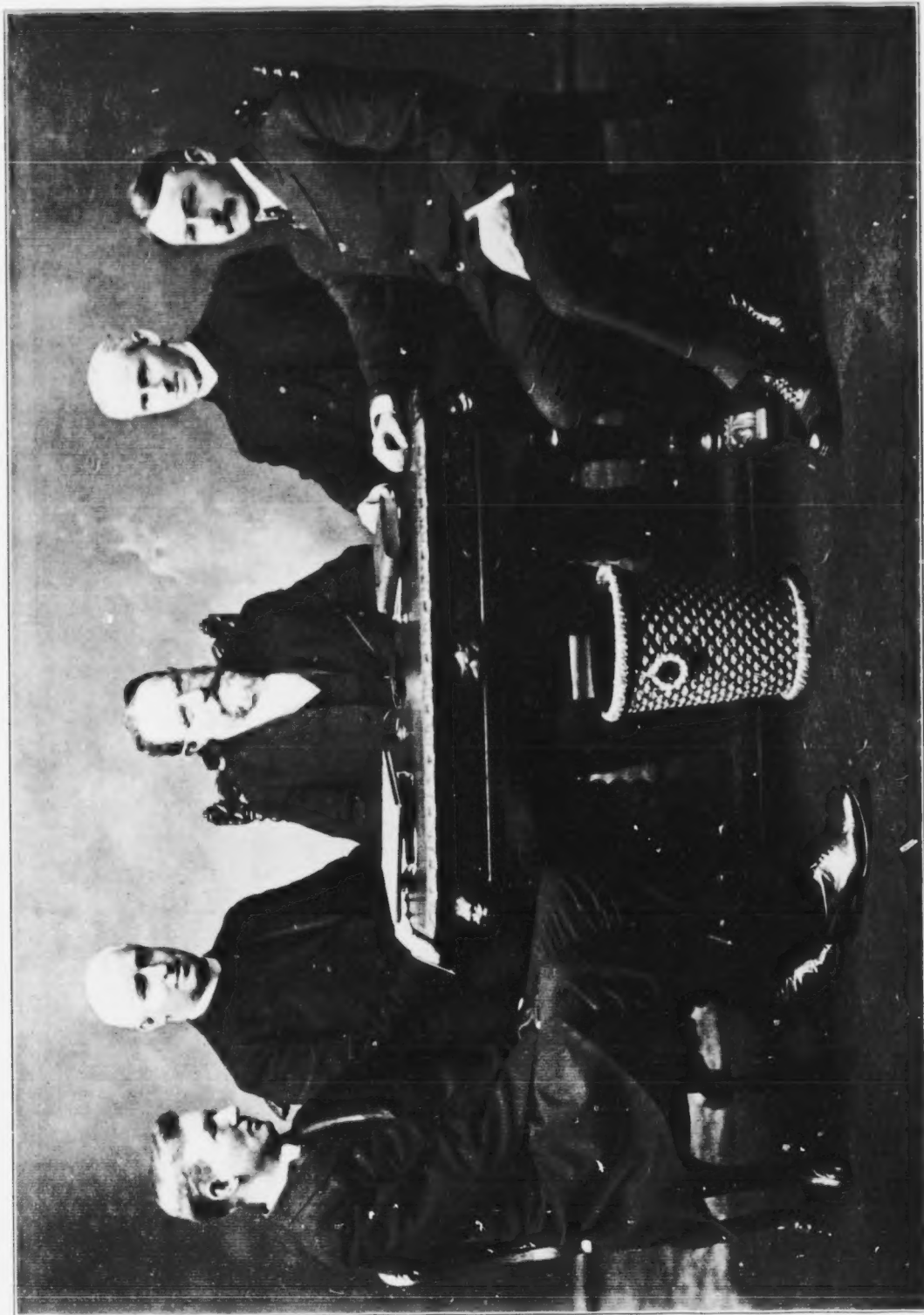
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EDWARD A. PACE, D.D.; THOMAS J. SHAHAN, D.D.; CHARLES G. HERBERMANN, LL.D.; JOHN J. WYNNÉ, S.J.; COSMÉ B. FALLEN, LL.D.  
EDITORS OF THE CATHOLIC ENCYCLOPEDIA

# THE CATHOLIC ENCYCLOPEDIA

## Selections from Articles on the Most Holy Eucharist

### Adoration, Perpetual

#### SOME OF THE PRINCIPAL CONGREGATIONS DEVOTED TO THIS PRACTICE.

The Society of Piepus was founded in 1594, having as one of its objects to honour the hidden life of Christ, by the Perpetual Adoration of the Blessed Sacrament. The Congregation of the Blessed Sacrament, or of the primitive observance, of Friars Preachers, known to-day as the Dominicans of the Perpetual Adoration of the Blessed Sacrament (women), was founded in 1636, and has establishments throughout the world. Probably the best known in this country are at Newark, N. J., and at Hunt's Point, New York City. These religious follow the Rule of St. Augustine, and adore the Blessed Sacrament night and day. They carry the image of the Blessed Sacrament on the right arm and over the heart. In 1647 the Bernardines of Port Royal were associated to the Institute of the Perpetual Adoration of the Blessed Sacrament, and joined to this original name that of Daughters of the Blessed Sacrament. Anne of Austria founded, through Mère Mechilde, a Benedictine, the first community of Benedictines of the Perpetual Adoration of the Blessed Sacrament, in 1654, an institute widely spread throughout continental Europe. The members take a solemn vow of Perpetual Adoration. During the conventual Mass one of the community kneels in the middle of the choir, having a rope around her neck, and holding a lighted torch, as a reparation to the Blessed Eucharist so frequently insulted. Their password is "Praised be the Blessed Sacrament of the Altar". It is their salutation in their letters and visits, at the beginning of their office, the first word pronounced on waking, the last said on retiring. The Order of Religious of St. Norbert, founded in 1787 at Coire (Switzerland), perpetually adore the Blessed Sacrament, singing German hymns. The Perpetual Adorers of the Blessed Sacrament (women), commonly known as Sacramentines, were founded at Rome, by a Franciscan sister, and were approved by Pius VII in 1807. During their nocturnal adoration the Blessed Sacrament remains in the tabernacle. The Sisters of the Perpetual Adoration at Quimper were founded in 1835. In addition to the Perpetual Adoration, they train young girls to become domestics, or teach them a trade. A Congregation of Religious of the Perpetual Adoration was founded in 1845 at Einsiedeln, Switzerland. The sisters wear a small ostensorium on the breast, to indicate their special function of perpetual adorers. The Congregation of Ladies of the Adoration of Reparation, founded after the Revolution of 1848, have three classes of members, whose common duty is the Perpetual Adoration. The Congregation of the Sisters of the Perpetual Adoration and of the Poor Churches, founded originally in Belgium, has houses all over the world. By a special decree of the Congregation of Indulgences the seat of this archconfraternity was transferred to Rome

in 1879, where it absorbed the archconfraternity of the same name already existing there. Its work, however, is not strictly a Perpetual Adoration. The Society of the Most Blessed Sacrament, founded in 1857 by Père Eymard, is perhaps the best known of all. The members are divided into three classes: (a) the religious contemplatives consecrated to the perpetual adoration; (b) the religious, both contemplative and active, who are engaged in the sacred ministry; (c) a Third Order, priests or laics, who follow only a part of the Rule. This society maintains a Eucharistic monthly called "Le Très Saint Sacrament"; the American edition is called "The Sentinel of the Blessed Sacrament". It has an auxiliary society of female religious, and has houses all over the world. Its houses in Montreal, Canada, and in New York City are well known. The Eucharistic League of Priests through its monthly, "Emmanuel", practically maintains the Perpetual Adoration among its priestly members. (From the four-column article by Rev. Joseph H. McMahon.)

### Agape

#### FUNERAL FEASTS IN THE EARLY CHURCH AND THE HOLY EUCHARIST.

The celebration of funeral feasts in honour of the dead dates back almost to the beginnings of the worship of the departed—that is, to the very earliest times. The dead, in the region beyond the tomb, were thought to derive both pleasure and advantage from these offerings. The same conviction explains the existence of funeral furniture for the use of the dead. Arms, vessels, and clothes, as things not subject to decay, did not need to be renewed, but food did; hence feasts at stated seasons. But the body of the departed gained no relief from offerings made to his shade unless these were accompanied by the obligatory rites. Yet the funeral feast was not merely a commemoration; it was a true communion, and the food brought by the guests was really meant for the use of the departed. The milk and wine were poured out on the earth around the tomb, while the solid food was passed in to the corpse through a hole in the tomb.

The use of the funeral feast was almost universal in the Graeco-Roman world. Many ancient authors may be cited as witnesses to the practice in classical lands. Among the Jews, averse by taste and reason to all foreign customs, we find what amounts to a funeral banquet, if not the rite itself; the Jewish colonies of the Dispersion, less impervious to surrounding influences, adopted the practice of fraternal banquets. If we study the texts relative to the Supper, the last solemn meal taken by Our Lord with His disciples, we shall find that it was the Passover Supper, with the changes wrought by time on the primitive ritual, since it took place in the evening, and the guests reclined at the table. As the liturgical meal draws to a close, the Host introduces a new rite, and bids those present repeat it when He shall have ceased to be with them. This done,

they sing the customary hymn and withdraw. Such is the meal that Our Lord would have renewed, but it is plain that He did not command the repetition of the Passover Supper during the year, since it could have no meaning except on the Feast itself. Now the first chapters of the Acts of the Apostles state that the repast of the Breaking of Bread took place very often, perhaps daily. That which was repeated was, therefore, not the liturgical feast of the Jewish ritual, but the event introduced by Our Lord into this feast when, after the drinking of the fourth cup, He instituted the Breaking of Bread, the Eucharist. To what degree this new rite, repeated by the faithful, departed from the rite and formulae of the Passover Supper, we have no means, at the present time, of determining. It is probable, however, that, in repeating the Eucharist, it was deemed fit to preserve certain portions of the Passover Supper, as much out of respect for what had taken place in the Cenaculum as from the impossibility of breaking roughly with the Jewish Passover rite, so intimately linked by the circumstances with the Eucharistic one.

This, at its origin, is clearly marked as funerary in its intention, a fact attested by the most ancient testimonies that have come down to us. Our Lord, in instituting the Eucharist, used these words: "As often as you shall eat this Bread and drink this chalice, you shall show forth the Lord's Death". Nothing could be clearer. Our Lord chose the means generally used in His time, namely: the funeral banquet, to bind together those who remained faithful to the memory of Him who had gone. We must, however, be on our guard against associating the thought of sadness with the Eucharistic Supper, regarded in this light. If the memory of the Master's Passion made the commemoration of these last hours in any measure sad, the glorious thought of the Resurrection gave this meeting of the brethren its joyous aspect. The Christian assembly was held in the evening, and was continued far into the night. The supper, preaching, common prayer, the breaking of bread, took up several hours; the meeting began on Saturday and ended on Sunday, thus passing from the commemoration of the sad hours to that of the triumphant moment of the Resurrection, and the Eucharistic feast in very truth "showed forth the Lord's Death", as it will "until He come". Our Lord's command was understood and obeyed. (From a three-column article by H. Leclercq.)

#### Altar (in Liturgy)

NECESSITY.—In the New Law the altar is the table on which the Eucharistic Sacrifice is offered. Mass may sometimes be celebrated outside a sacred place, but never without an altar, or at least an altar-stone. In ecclesiastical history we find only two exceptions: St. Lucian (312) is said to have celebrated Mass on his breast whilst in prison, and Theodore, Bishop of Tyre, on the hands of his deacons (Mabilon, Pref. in 3 sec., n. 79). According to Radulphus of Oxford (Prop. 25), St. Sixtus II (257-259) was the first to prescribe that Mass should be celebrated on an altar, and the rubric of the Missal (XX) is merely a new promulgation of this law. It signifies, according to Amalarius (De Eccles. Officiis, I, xxiv) the Table of the Lord (*mensa Domini*), referring to the Last Supper, or the Cross (St. Bernard, "De Coena Domini"), or Christ (St. Ambrose, IV, "De Sacram.", xii; Abbot Rupert, V, xxx). The last meaning explains the honour paid to it by incensing it, and the five crosses engraved on it signify His five wounds.

POSITION.—In the ancient basilicas the priest, as he stood at the altar, faced the people. The basilicas of the Roman Empire were, as a rule, law courts or

meeting places. They were generally spacious, and the interior area was separated by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance had a semi-circular shape, called the apse, and in this portion, which was raised above the level of the floor, sat the judge and his assessors, while right before him stood an altar upon which sacrifice was offered before beginning any important public business. When these public buildings were adapted for Christian assemblies slight modifications were made. The apse was reserved for the bishop and his clergy; the faithful occupied the centre and side aisles, while between the clergy and people stood the altar. Later on the altar was placed, in churches, in the apse against, or at least near, the wall, so that the priest when celebrating faced the east, and behind him the people were placed. In primitive times there was but one altar in each church. St. Ignatius the Martyr, Cyprian, Irenaeus, and Jerome, speak of only one altar (Benedict XIV, "De Sac. Missae", § 1, xvii). Some think that more than one altar existed in the Cathedral of Milan in the time of St. Ambrose, because he sometimes uses the word *altaria*, although others are of opinion that *altaria* in this place means an altar. Towards the end of the sixth century we find evidence of a plurality of altars, for St. Gregory the Great sent relics for four altars to Palladius, Bishop of Saintes, France, who had placed in a church thirteen altars, four of which remained consecrated for want of relics. Although there was only one altar in each church, minor altars were erected in side chapels, which were distinct buildings. It is the custom in the Greek, and some Oriental Churches even at the present day) in which Mass was celebrated only once on the same day in each church (Benedict XIV, *ibidem*). The fact that in the early ages of Christianity only the bishop celebrated Mass, assisted by his clergy, who received Holy Communion from the bishop's hands, is the reason that only one altar was erected in each church. After the introduction of private Masses the necessity of several altars in each church arose.

CIBORIUM OR CANOPY.—From the fourth century altars were, in many instances, covered by a canopy supported on four columns, which not only formed a protection against possible accidents, but in a greater degree served as an architectural feature of importance. This canopy was known as the *ciborium* or *tegurium*. The idea of it may have been suggested by *memoriae* such as those which from the earliest times protected the graves of St. Peter and St. Paul; when the basilicas of these Apostles were erected, and their tombs became altars, the appropriateness of protecting structures over the tomb-altars, bearing a certain resemblance to those which already existed, would naturally suggest itself. However this may be, the dignified and beautifully ornamented ciborium as the central point of the basilica, where all religious functions were performed, was an artistic necessity. The altar of the basilica was simple in the extreme, and, consequently, in itself too small and insignificant to form a centre which would be in keeping with the remainder of the sacred edifice. The ciborium admirably met this requirement. The altars of the basilicas erected by Constantine at Rome were surmounted by ciboria, one of which, in the Lateran, was known as a *fastidium*, and is described with some detail in the "Liber Pontificalis" (I, p. 172, and the note of Duchesne on p. 191). The roof was of silver and weighed 2,025 pounds; the columns were probably of marble or of porphyry, like those of St. Peter's. On the front of the ciborium was a scene which about this time became a favourite subject with Christian artists: Christ enthroned in the midst of the Apostles. All



## BENEDICTION

the figures were five feet in height; the statue of Our Lord weighed 120 pounds, and those of the Apostles ninety pounds each. On the opposite side, facing the apse, Our Lord was again represented enthroned, but surrounded by four Angels with spears; a good idea of the appearance of the Angels may be had from a mosaic of the same subject in the church of Sant' Apollinare Nuovo, at Ravenna. The interior of the Lateran Ciborium was covered with gold, and from the centre hung a chandelier (*farus*) "of purest gold, with fifty dolphins of purest gold weighing fifty pounds, with chains weighing twenty-five pounds". (From articles extending to 22 pages, by Rev. A. J. Schulte, Rev. Andrew J. Shipman, Rev. Charles H. Souvag, and Rev. Maurice M. Hassett.)

### Benediction of the Blessed Sacrament

ITS HISTORY.—Under the influence of this idea, the Blessed Sacrament in the processions which became common after the institution of the feast of Corpus Christi in 1246, came by degrees to be carried in transparent vessels, resembling our present monstrances. Moreover, a custom grew up, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in churches. It was forbidden by many synods, but a sort of compromise was arrived at through the construction of the *Sakramentshäuschen* of which so many examples still exist in central Europe. These tabernacles, of great height and imposing appearance, were erected in the most conspicuous part of the church, and there the Blessed Sacrament was reserved in a monstrance behind a metal door of lattice-work which allowed a more or less free view of the interior. It was thus that the practice developed, though partly kept in check by synodal decrees, of adding solemnity to any function, even the Mass itself, by exposing the Blessed Sacrament during its continuance.

Turning now to our second element, we find that from the beginning of the thirteenth century, a custom prevailed among the confraternities and guilds which were established at that period in great numbers of singing canticles in the evening before a statue of Our Lady. These canticles were called *Laudes* and were often composed in the vulgar tongue, becoming in the hands of such poets as the Franciscan Jacopone da Todi, one of the great popular influences which helped to develop a native Italian literature. Confraternities were formed for the express purpose of singing these canticles and their members were called *Laudesi*. It was such a company of *Laudesi* that brought together the seven holy founders who, in the first half of the thirteenth century, established the Order of Servites, or Servants of Mary. Although the *laude* hardly flourished outside Italy, where both the language and the character of the people lent themselves readily to the composition of innumerable canticles, the idea of an evening service of a popular character sung before the statue of Our Lady, spread throughout Europe. In particular, the "Salve Regina", a special devotion of the Servites, Dominicans, Carmelites, and other orders, was consecrated by usage to this rite, and we find traces everywhere of its being sung, often by choirs of boys, for whom a special endowment was provided, as a separate evening service. In France, this service was commonly known as a *Salut*, in the Low Countries as the *Lof*, in England and Germany simply as the *Salve*.

Now it seems certain that our present Benediction service has resulted from the general adoption of this evening singing of canticles before the statue of Our Lady, enhanced as it often came to be in the course of the sixteenth and seventeenth centuries by the exposition of the Blessed Sacrament, which

## BREAD

was employed at first only as an adjunct to lend it additional solemnity. The blessing at the close seems to have been added simply because the custom gained ground of making the sign of the cross over the people whenever the Blessed Sacrament was replaced in the tabernacle after a procession or after being carried to the sick or any kind of an exposition. But in the course of the seventeenth century, we find numberless bequests for *Saluts* in French wills, the items to be sung, often of a most miscellaneous character, being minutely specified, and among these the condition is frequently appended that the Blessed Sacrament should be exposed during the whole time of the *Salut*. (From the article by Rev. Herbert Thurston.)

### Bread, Liturgical Use of

HOW ALTAR BREADS WERE FURNISHED IN THE EARLY CHURCH.

In the primitive Church the bread and wine for the sacrifice were brought to the altar by the faithful, each contributing his share. A relic of this practice may now be seen in the rite of consecration of a bishop, for at the Offertory the newly consecrated bishop presents to the consecrator, among other gifts, two loaves of bread, one of which is gilded, the other silvered, and both ornamented with the coat of arms of the consecrator and of the bishop elect. A similar usage is found in the ceremony of the solemn canonization of saints, where at the Offertory, one of the cardinal-priests makes an offering to the pope of two loaves of bread, one gilded and the other silvered. Although in the beginning bread which served for common use was offered at the altar, still, growing reverence for the Holy Eucharist soon effected a change, so that the altar-breads were specially prepared, assuming a round form of moderate thickness, and were stamped with a cross or some other significant religious emblem having special reference to Our Lord in the Eucharist. These hosts became smaller and thinner in the Western Church until they assumed the light, wafer-like form now so common.

In the Holy Eucharist, bread thus serves for the offering of the sacrifice, and after the Consecration for the Communion of the celebrant, the clergy, and the laity, as well as for reservation in order that Communion may be brought to the absent, or that the Blessed Sacrament may be adored in the tabernacle or in the monstrance. In Rome at one time it was the custom of the pope to send a part of the consecrated bread to the priests in the titular churches that all might be united in offering the same sacrifice, so that this *fermentum*, as it was called, might in a spiritual sense leaven the whole mass of the faithful, and make them one with the pope in faith and worship. Bishops also were once accustomed to send the Eucharistic Bread to their priests for the same purpose, and also to each other to signify that they admitted one another into ecclesiastical communion. To prevent abuses and profanation to the Sacrament, this custom was early prohibited and soon disappeared. The usage then began of sending blessed bread instead of the Holy Eucharist to those who did not communicate at the Mass, and to those who might wish to receive this gift as a pledge of communion of faith. Those who did not communicate received bread offered at the Offertory of the Mass but not consecrated. It appears to have received no other blessing than that of the Offertory prayer, and was considered blessed because it formed part of the oblation. This bread is called *eulogia*, because it is blessed and because a blessing accompanies its use; it is also called *antidoron*, because it is a substitute for the *doron*, the real gift, which is the Holy Eucharist. The *eulogia* is prescribed in the liturgies of St. Basil and St. John Chrysostom, but now it is distributed to all, both communicants and non-

communicants. It existed also in the West, and is mentioned by St. Gregory of Tours, the Council of Nantes, and Leo IV, in terms which would make it appear a somewhat universal custom.

The little loaves or cakes of bread which received a special benediction and were then sent by bishops and priests to others, as gifts in sign of fraternal affection and ecclesiastical communion, were also called *eulogia*. Persons to whom the *eulogia* was refused were considered outside the communion of the faithful, and thus bishops sometimes sent it to an excommunicated person to indicate that the censure had been removed. Later, when the faithful no longer furnished the altar-bread, a custom arose of bringing bread to the church for the special purpose of having it blessed and distributed among those present as a token of mutual love and union, and this custom still exists in the Western Church, especially in France. This blessed bread was called *panis benedictus*, *panis lustratus*, *panis lustralis*, and is now known in France as *pain béni*. It differs from the *eulogia* mentioned above, because it is not a part of the oblation from which the particle to be consecrated in the Mass is selected, but rather is common bread which receives a special benediction. In many places it is the custom for each family in turn to present the bread on Sundays and feast days, while in other places only the wealthier families furnish it. Generally the bread is presented with some solemnity at the Offertory of the parochial Mass, and the priest blesses it before the Oblation of the Host and Chalice, but different customs exist in different dioceses. The prayer ordinarily used for the blessing is the first or second *benedictio panis* printed in the Roman Missal and Ritual. The faithful were exhorted to partake of it in the church, but frequently it was carried home. This blessed bread is a sacramental, which should excite Christians to practise especially the virtues of charity and unity of spirit, and which brings blessings to those who partake of it with due devotion. The Church, when blessing it, prays that those who eat it may receive health both of soul and body: "ut omnes ex eo gustantes inde corporis et animæ percipiant sanitatem"; "ut sit omnibus sumentibus salus mentis et corporis". This usage was brought from France to Canada, and was practised chiefly in the province of Quebec. There the *pain béni* was blessed immediately after the Asperges, and then distributed to those who assisted at high Mass. The parishioners furnished it in turn, and vied with one another in presenting as rich and fine a *pain béni* as possible, until finally the bishops, seeing that it entailed too much expense upon those in poorer circumstances, prohibited it. Within the last twenty-five or thirty years the custom has almost entirely disappeared. In some instances the *pain béni* was used not only with superstitious intent, and its virtues exaggerated beyond measure, but also for profane purposes.

In the present Roman Ritual there are six blessings for bread. Two of these are entitled simply *benedictio panis*, and, as mentioned above, are often used for blessing the *pain béni*. The third, entitled *benedictio panis et placentiarum* (blessing of bread and cakes), is found in the appendix among the blessings which are not reserved. The other three are approved for particular localities, and are special blessings given under the invocation of certain saints, usually on their feast days, in order to gain special favours through their intercession. The first, approved for the Archdiocese of Cologne, is a blessing of bread, water, and salt given under the invocation of St. Hubert; the second, approved for the Diocese of Bois-le-Duc, is a blessing of bread and water under the invocation of St. Machutus; and the third, for the Diocese of Urgel, is a blessing of bread, wine, water, and fruit to be used on the feast

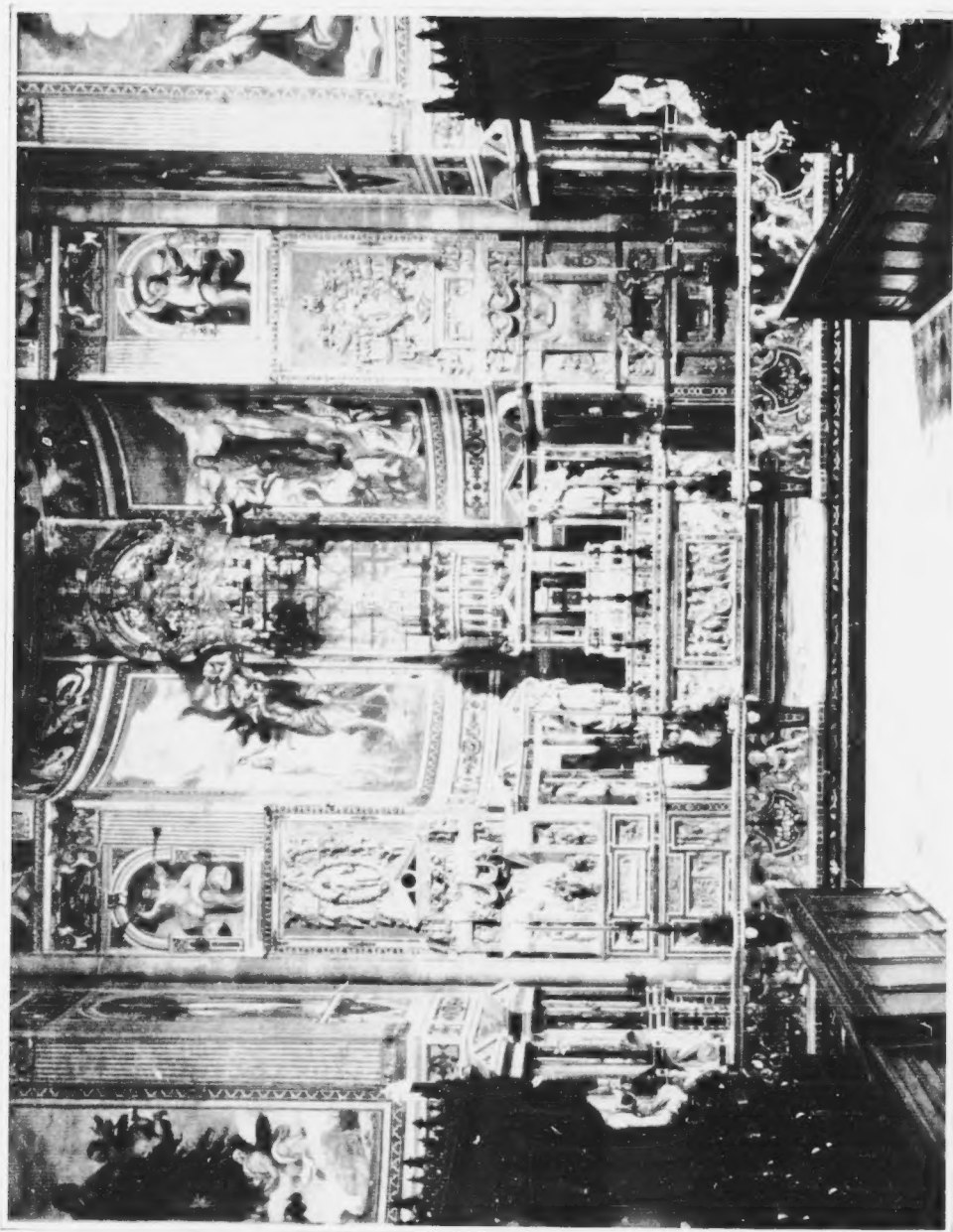
of St. Blasius. Some other places have local customs of blessing bread on certain feast days, as for instance on the feasts of Ste-Geneviève, of St. Nicholas of Tolentino, and others.

Bread is also used in the rite of ordination of priests, as a Host is placed upon the paten which the candidates touch, in order to signify that power is given to them to consecrate bread into the Body of Christ. It is also sometimes prescribed in the rubrics that the bishop, after using the Holy Oils, as for example at confirmation and ordination, shall cleanse his fingers with crumbs of bread. Such, in the Christian liturgy, are the more important and general uses of bread, which, it will be seen, are confined principally to the Holy Eucharist. With the exception of some few blessings of bread for special purposes, most of these customs are closely connected with the Eucharistic sacrifice, and generally derive their origin from ceremonies practised with the Eucharistic bread. (From the article by Rev. J. F. Goggin.)

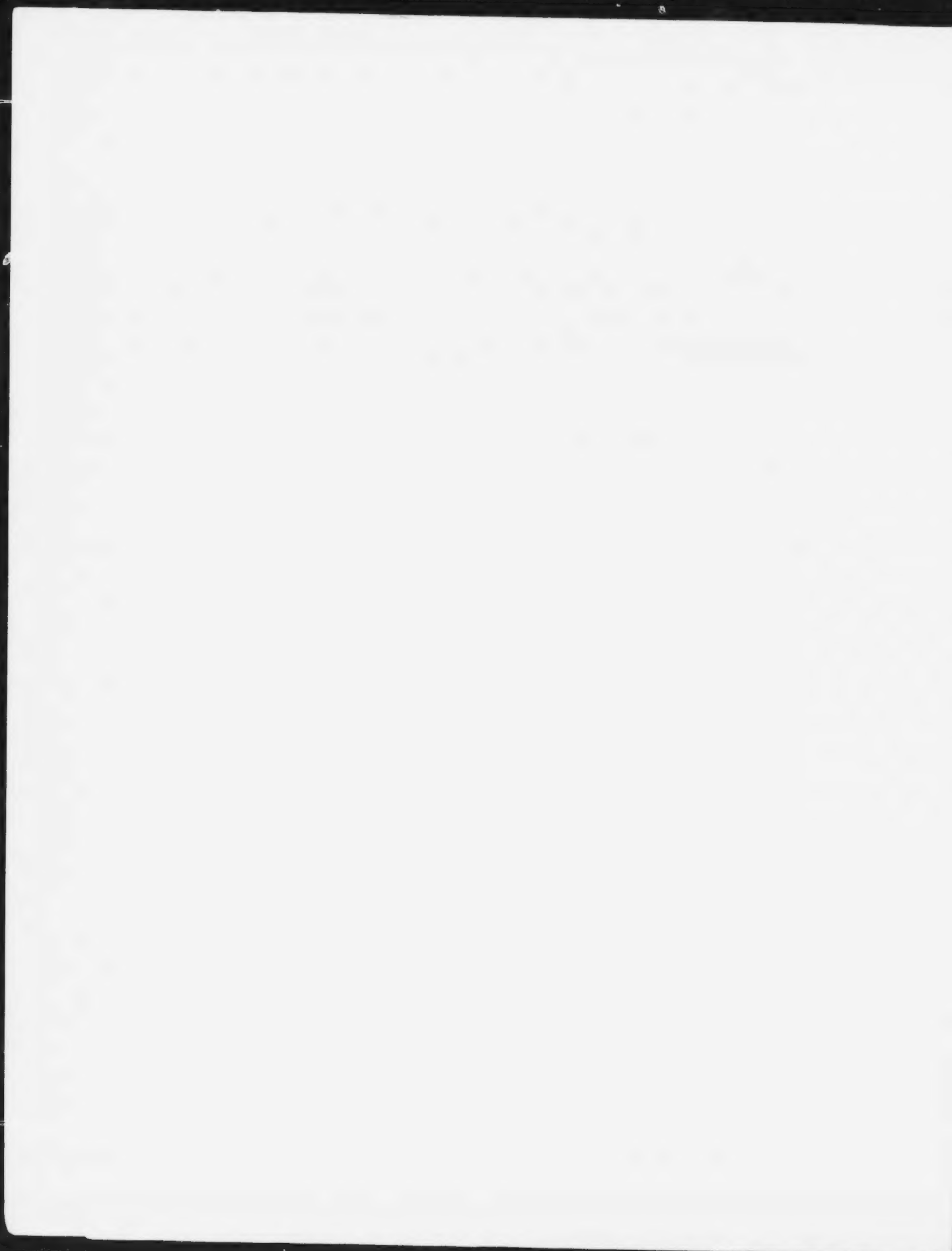
### Canon of the Mass

THE CANON IN THE FIRST CENTURY.—In the first century, as known, the Church of Rome, like all other Christian Churches, celebrated the Holy Eucharist by obeying Christ's direction and doing as He had done the night before He died. There were the bread and wine brought up at the Offertory and consecrated by the words of Institution and by an invocation of the Holy Ghost; the bread was broken and Communion was given to the faithful. Undoubtedly, too, before this service lessons were read from the Bible, litanies and prayers were said. It is also known that this Mass was said in Greek. Hellenistic Greek was the common tongue of Christians, at any rate outside Palestine, and it was spoken by them in Rome as well as everywhere else, at the time when it was understood and used as a sort of international language throughout the empire. This is shown by the facts that the inscriptions in the catacombs are in Greek, and that Christian writers at Rome (1 Ep. Clem., etc.) use that language (cf. de Rossi, "Roma sot.", II, 237). Of the liturgical formulas of this first period little is known. The First Epistle of St. Clement contains a prayer that is generally considered liturgical (lix-lxi), though it contains no reference to the Eucharist, also the statement that "the Lord commanded offerings and holy offices to be made carefully, not rashly nor without order, but at fixed times and hours". It says further: "The high priest [i. e. bishop] has his duties, a special place is appointed to the priests, and the Levites have their ministry" (xi). From this it is evident that at Rome the liturgy was celebrated according to fixed rules and a definite order. Chap. xxxiv tells us that the Romans "gathered together in concord, and as it were with one mouth" said the Sanctus from Is., vi, 3, as we do. St. Justin Martyr (died c. 167) spent part of his life at Rome and died there. It is possible that his "First Apology" was written in that city (Bardenheuer, "Altkirchl. Litt.", I, 206), and that the liturgy he describes in it (lxv-lxvi) was that which he frequented at Rome. From this we learn that the Christians first prayed for themselves and for all manner of persons. Then follows the kiss of peace, and "he who presides over the brethren" is given bread and a cup of wine and water, having received which he gives thanks to God, celebrates the Eucharist, and all the people answer "Amen." The deacons then give out Holy Communion (loc. cit.). Here is found the outline of our liturgy: the Preface (giving thanks), to which may be added from 1 Clem. the Sanctus, a celebration of the Eucharist, not described, but which contains the words of Institution (c. lxvi, "by His prayer"), and which corresponds to our Canon, and the final Amen that still





HIGH ALTAR, CERTOSA OF PAVIA



keeps its place at the end of the Eucharistic prayer. Perhaps a likeness may be seen between the Roman use and those of the Eastern Churches in the fact that when St. Polycarp came to Rome in 155, Pope Anicetus allowed him to celebrate, just like one of his own bishops (Eusebius, "Hist. Eccl.", V, xxiv). The canons of Hippolytus of Rome (in the beginning of the third century, if they are genuine; cf. Bardenhewer, op. cit., I, 541-3) allude to a Eucharistic celebration that follows the order of St. Justin, and they add the universal introduction to the Preface, "Sursum corda", etc.

USE OF LATIN IN THE CANON. ITS PRESENT LITURGY DATES FROM GREGORY I.—The first great turning point in the history of the Roman Canon is the exclusive use of the Latin language. Latin had been used side by side with Greek, apparently for some time. It occurs first as a Christian language, not in Rome, but in Africa. Pope Victor I (190-202), an African, seems to have been the first Roman bishop who used it (supposing that the Ps. Cyprian, "De Aleatoribus", is by him, Harnack, "Der Ps.-Cyp. Tractat. de Aleatoribus", Leipzig, 1888). After this time it soon becomes the only language used by popes; Cornelius (251-53) and Stephen (254-57) wrote in Latin. Greek seems to have disappeared at Rome as a liturgical language in the second half of the third century (Kattenbusch, "Symbolik", II, 331), though parts of the Liturgy were left in Greek. The Creed was sometimes said in Greek down to Byzantine times (Duchesne, "Origines", 290). The "Ordo Rom. I" says that certain psalms were still said in Greek (Mabillon, Mus. Ital., II, 37-40); and of this liturgical use of Greek there are still remnants in our Kyrie Eleison and the "Agius o Theos.", etc., on Good Friday. Very soon after the acceptance of Latin as the only liturgical language we find allusions to parts of the Eucharistic prayer, that are the same as parts of our present Canon. In the time of Pope Damasus (366-84) a Roman writer also was guilty of the surprising error of identifying Melchisedech with the Holy Ghost writes, "The Holy Ghost being a bishop is called Priest of the most high God, but not high priest" (Sacerdos appellatus est excelsi Dei, non summus; "as our people presume to say in the Oblation" ("Quaestiones V et N. Test." in P. L., XXXV, 2329; Duchesne, op. cit., 169). These words evidently relate to the form "thy high priest Melchisedech" summus sacerdos tuus Melchisedech in the Canon. Pseudo-Ambrose in "De Sacramentis" (probably about 400 or later; cf. Bardenhewer, "Patrologie", 407) quotes the prayers said by the priest in the Canon: "Fac nos hanc oblationem adscriptam, ratam, rationabilem, acceptabilem, quod figura est corporis et sanguinis Iesu Christi. Qui pridie quam pateretur, in sanctis manibus suis accepit panem, respexit in caelum ad te, sancte Pater omnipotens, aeternus Deus, gratias agens, benedixit, fregit, intantumque apostolis suis et discipulis suis tradidit dicens: Accipite et edite ex hoc omnes: hoc est enim corpus meum quod pro multis confringetur. Similiter etiam calicem, postquam conatum est, pridie quam pateretur accepit, respexit in caelum ad te, sancte Pater omnipotens, aeternus Deus, gratias agens, benedixit, apostolis suis et discipulis suis tradidit dicens: Accipite et bibite ex hoc omnes: hic est enim sanguis meus." "And the priest says", continues the author, "Ergo memores gloriosissima eius passionis et ab interis resurrectionis et in caelum adsessionis, offerimus tibi hanc immaculatam hostiam, hunc panem sanctum et calicem vitae aeternae; et petimus et precamur, ut hanc oblationem suscipias in altari tuo per manus angelorum tuorum, sicut suscipere dignatus es munera pueri tui iusti Abel et sacrificium patriarchae nostri Abraham et quod tibi ob-

tulit summus sacerdos Melchisedech" (quoted by Duchesne, op. cit., 170; P. L., XVI, 443). It will be seen that the whole of this prayer, but for a few unimportant modifications, is that of our Canon. Pope Damasus has been considered one of the chief compilers of the Roman Liturgy. Probat thinks that he ordained the changes in the Mass that occur because of the calendar of seasons and feasts, and attributes to him the oldest part of the Leonine Sacramentary (Lit. des IV. Jahrhunderts und deren Reform, 455 sqq.). Funk in the "Tübinger Quartalschrift" (1894, 683) denies this. One liturgical change made by this pope is certain. He introduced the word *Aleluia* at Rome (Greg. I, Epp. IX, xii, in P. L., LXXVII, 956). Innocent I (401-17) refers to the Canon as being a matter he ought not to describe—an apparent survival of the idea of the *Disciplina arcani*—and says it is ended with the kiss of peace (Ep. ad Decentium in P. L., XX, 553). "After all the things that I may not reveal the Peace is given, by which it is shown that the people have consented to all that was done in the holy mysteries and was celebrated in the church." He also says that at Rome the names of persons for whom the celebrant prays are read in the Canon: "first the offertory should be made, and after that the names of the givers read out, so that they should be named during the holy mysteries, not during the parts that precede" (ib.). That is all that can be known for certain about our Canon before Gregory I. The earliest books that contain its text were written after his time and show it as approved by him.

A question that can only be answered by conjecture is that of the relation between the Roman Canon and any of the other ancient liturgical Anaphoras. There are undoubtedly very striking parallels between it and both of the original Eastern rites, those of Alexandria and Antioch. Mgr. Duchesne is inclined to connect the Roman use with that of Alexandria, and the other great Western liturgy, the Gallican Rite, with that of Antioch (Origines, 54). But the Roman Canon shows perhaps more likeness to that of Antioch in its formulae. These parallel passages have been collected and printed side by side by Dr. Drew in his "Entstehungsgeschichte des Kanons in der römischen Messe", in order to prove a thesis which will be referred to later. Meanwhile, whatever may be thought of Drew's theory, the likeness of the prayers cannot be denied. For instance, the Intercession in the Syrian Liturgy of St. James begins with the prayer (Brightman, "East Lit.", 89-90): "Wherefore we offer unto Thee, O Lord, this same fearful and unbloody sacrifice for thy holy places . . . and especially for holy Zion . . . and for thy holy church which is in all the world . . . Remember also, O Lord, our pious bishops . . . especially the fathers, our Patriarch Mar N. and our Bishop" ["and all the bishops throughout the world who preach the word of thy truth in Orthodoxy", Greek Lit. of St. James]. The whole of this prayer suggests our "Imprimis quae tibi offerimus", etc., and certain words exactly correspond to "toto orbis terrarum" and "orthodoxis", as does "especially" to "imprimis", and so on. Again the Syrian Anaphora continues: "Remember also, O Lord, those who have offered the offerings of thine holy altar and those for whom each has offered [cf. "pro quibus tibi offerimus vel qui tibi offerunt"]. . . . Remember, O Lord, all those whom we have mentioned and those whom we have not mentioned" (ib., p. 92). "Again vouchsafe to remember those who stand with us and pray with us [et omnium circumstantium", ib., 92]; Remembering . . . especially our all holy, unspotted, most glorious lady, Mother of God and ever Virgin, Mary, St. John the illustrious prophet, forerunner and baptist, the holy Apostles Peter and Paul, Andrew . . . [the names







change from the same order as Antioch to that of Alexandria. Is it too much to suppose that we have here a case of Alexandrine influence at Rome? Now it is noticeable that Gelasius personally had a great reverence for the venerable "second See" founded by St. Mark, and that since 482 Bishop John Talaina of Alexandria, being expelled from his own church by the Monophysites, sought and found refuge in Rome. He would have celebrated his own liturgy in the papal city, and was certainly greatly honoured as a confessor and exile for the Faith. May we then even go so far as to suggest that we owe the present certainly unusual order of our Canon to Gelasius and the influence of John Talaina? So far Drews (p. 38). His theory has not been unopposed. An argument against it may be found in the very treatise "De Sacramentis" from which he gathers some of his arguments. For this treatise says: "In all other things that are said praise is given to God, prayers are said for the people, for kings, for others, but when he comes to consecrate the holy Sacrament the priest no longer says his own words, but takes those of Christ" (IV, iv). According to this author, then, the Intercession comes before the Consecration. On the other hand it will be noticed that the treatise is late. That it is not by St. Ambrose himself has long been admitted by every one. It is apparently an imitation of his work "De Mysteriis", and may have been composed in the fifth or sixth century.

Bardenheuer, "Patrologie", 407). Dom G. Morin thinks that Nicetas, Bishop of Romatiana in Dacia (d. 485), wrote it (Rev. Bénéd., 1890, 151-59). In any case it may be urged that whatever reasons there are for ascribing it to an early date, they show equally conclusively that, in spite of its claim to describe "the form of the Roman Church" (III, 1) it is a Milanese. The very assurance is a proof that it was not composed at Rome, since in that case such a declaration would have been superfluous. An allusion occurring in a Milanese work is but a very doubtful guide for the Roman use. And its late date makes it worthless as a witness for our point. When it was written probably the change had already been made at Rome; so we are not much concerned by the question of how far it describes Roman or Milanese offices. So far the theory proposed by Drews, which seems in any case to deserve attention.

From the address by Rev. Arthur F. Fortson

### Chalice

THE CHALICES OF THE MIDDLE AGES.—Of chalices earlier than the time of Charlemagne the existing specimens are so few and so doubtful that generalization of any kind is almost impossible. Besides the already mentioned chalice of Chelles, now destroyed, only two of those still preserved can be referred confidently to a date earlier than the year 800. The most remarkable of these is that of Tassilo, which bears the inscription TASSILO DUX FORTIS + LUITPERS VIREX (1806) REGNANS. This beautiful piece of metal work exhibits an egg-shaped cup joined to a small conical base by a knob. The character of the ornamentation shows clearly the predominance of Irish influences, even if it be not actually the work of an Irish craftsman. Plainer in design, but very similar in form, is the chalice said to have belonged to St. Ledger. Its Eucharistic character is proved beyond doubt by the inscription which it bears: HIC CALIX SANGVINIS DNI IHV XPI. If, as is possible, these words are intended to form a chronogram, they yield the date 788. Of the succeeding period, by far the most remarkable example preserved is the magnificent relic of Irish art known as the Chalice of Aragh, from the place near which it was accidentally discovered in 1868. This is a "ministerial" chalice and it has two handles. It is seven inches in height but as much as nine and a half inches in diameter,

and the bowl is capable of containing nearly three pints of liquid. The material is silver alloyed with copper, but gold and other metals have been used in its wonderful ornamentation, consisting largely of interlacing patterns and rich enamels. An inscription in very interesting ancient characters gives simply the names of the Twelve Apostles, a list of names highly suggestive of the Last Supper. The date conjecturally assigned to this masterpiece from the letters of the inscription is the ninth or tenth century. But in any case the broadening of the cup and the firm and wide base associated with a pattern which is noticeable in nearly all the chalices of the Romanesque period. The chalice known as that of St. Gohin, Bishop of Toul (122-62), is still preserved in the cathedral of Nancy. In its broad, low, ceremonial form it much resembles the last named chalice. Another very beautiful ministerial chalice, and handles, but of later date (twelfth century?), is that of the Abbey of Wilten in the Tyrol. It may be added that although these double-handled cups of precious metal were doubtless primarily intended for the Communion of the people, they were also on great occasions used by the celebrant in the Holy Sacrifice. The fresco in the under-church of San Clemente in Rome (eleventh century?), representing the Mass of St. Clement, shows a two-handled chalice upon the altar, and the same may be seen in the famous liturgical ivory panel of the Spitzer collection (Kraus, "Christliche Kunst", II, 18).

It is certain, however, that the chalices commonly used for the private Masses of parish priests and monks were of a simpler character, and in the eighth, ninth and following centuries much legislation was devoted to securing that chalices should be made of becoming material. From a remark attributed to St. Boniface (c. 740), that in the early ages of the Church the priests were of gold and the chalices of wood, but that now the chalices were of gold and the priests of wood, it might be inferred that he would have favoured simplicity in the furniture of the altar, but the synodal decrees of this period only aimed at promoting suitable reverence for the Mass. England seems to have taken the lead in this matter, and in any case the English canons may be quoted as typical of those which soon afterwards were enforced everywhere. Thus the Council of Chelsea (Chelsea) forbade the use of chalices or patens of both gold and silver, and the canons passed in the reign of Edgar, under St. Dunstan, enjoined that all chalices in which the "housel" is hallowed "should be of molten work, *calice molten*, and that none should be hallowed in a wooden vessel. The laws of the Northumbrian priests imposed a fine upon all who should "hallow housel" in a wooden chalice and the so-called canons of Alfred repeated the injunction that chalices of molten material, gold, silver, glass (*glacen*) or tin should be used, not horn, and especially not wood. Horn was rejected because blood had entered into its composition. Probably, however, the most famous decree was that included in the "Corpus Juris" (cap. xlv, dist. i, de consecratione) "that the chalice of the Lord, together with the paten, if not gold, must be entirely made of silver. If, however, anyone is so poor, let him at least have a chalice of pewter. The chalice must not be made of brass or copper, because it generates rust (i. e. verdigris) which causes nausea. And let no one presume to say Mass with a chalice of wood or glass". This decree is traditionally attributed to a certain council of Reims, but Hefele is unable to identify it.

From the eleventh century onwards sufficient chalices and representations of chalices survive to enable us to draw conclusions regarding their evolution or form. A round knob, short stem, broad firm base, and wide, rather shallow cup are characteristic of the earlier period. One of the richest surviving examples

is the chalice known as that of St. Remi. It is remarkable for the maledictory inscription engraved on its base: QUICUNQUE HUNC CALICEM INVADIVERIT VEL AB HAC ECCLESIA REMENSI ALIQUO MODO ALIENAVERIT ANATHEMA SIT. FIAT AMEN. In the thirteenth century, while the cup of the ordinary chalice still remains broad and rather low, and the base and knob are circular, we find a certain development of the stem. On the other hand the cup, in a large number of examples of the fourteenth century, tends to assume a conical or funnel shape, while the stem and knob become angular or prismatic in section, generally hexagonal. The base is often divided into six lobes to match the stem, and the knob itself is sometimes resolved into a group of studs or bosses, which in certain fifteenth century specimens give place to a mass of arched and architectural ornament set with figures. The stem is at the same time elongated and becomes much taller. Under Renaissance influences, on the other hand, the ornamentation in the more sumptuous specimens of chalices is often excessive, spending itself in the form of figured repoussé work upon the base and stem. The cup almost invariably assumes a tulip shape, which continues during the seventeenth and eighteenth centuries, while the chalice greatly increases in height. With this, in the seventeenth century, often went a very tall stem, of again a quite inadequate base, so that many chalices of this period leave the well founded impression of being either fragile or top heavy. The question of the restriction of Communion under both kinds and the consequent withdrawal of the chalice from the altar is a matter of some obscurity and does not belong to the present article. In many places where the Precious Blood was no longer given to the people, it seems that to reconsecrate them more easily to the Eucharist, a cup containing simple wine was presented to each communicant as he left the sanctuary after receiving the Sacred Host. Parish priests were sometimes obliged to explain very carefully to the people that this was only ordinary wine intended to enable them to swallow the Host more readily. This practice, called *purificatio*, is still prescribed as part of the rite of the General Communion on Easter Day in the "Ceremoniale Episcoporum" (II, cap. xxix). Probably a special chalice of large capacity was reserved for this purpose. As it was very probably a chalice of large capacity, with handles, it seems impossible to distinguish such a goblet from the *calice mactator abis* of earlier times. Another kind of chalice referred to by archaeologists is that said to have been used after baptism to give milk and honey to the neophytes, but no definite surviving example of such a vessel seems to be known.

**PRESENT LEGISLATION.**—According to the existing law of the Church the chalice, or at least the cup of it, must be made either of gold or of silver, and in the latter case the bowl must be gilt on the inside. In circumstances of great poverty or in time of persecution a *calix stanneus* (pewter) may be permitted, but the bowl of this also, like the upper surface of the paten, must be gilt. Before the chalice and paten are used in the Sacrifice of the Mass they require consecration. This rite is carried out according to a form specially provided in the "Pontifical" and involving the use of holy chrism. The consecration must be performed by a bishop (or, in the case of chalices intended for monastic use, by an abbot possessing the privilege), and a bishop cannot in an ordinary way delegate any priest to perform this function in his place. Further, if the chalice loses its consecration—which happens for example if it be broken or the cup perforated or even if it has had to be sent to have the bowl regilded—it is necessary that it should be reconsecrated by the bishop before it can again be used. Strictly speaking, only priests and deacons are permitted to touch

the chalice or paten, but leave is usually granted to sacristans and those otherwise appointed to take charge of the vestments and sacred vessels.

**ADJUNCTS OF THE CHALICE.**—These are the corporal, the purificator, the pall, the burse, and the chalice veil. The corporal (q. v.) will be considered separately. The purificator (*purificatorium* or more accurately *emascatorium*) now consists of a rectangular piece of linen usually folded twice lengthwise and laid across the top of the chalice. It is used for wiping and drying the chalice, or the paten, or the priest's lips, &c., after the ablutions. Unlike the corporal and the pall, it requires no special blessing. In the Middle Ages it was not customary, as it is nowadays, for each priest to have a purificator of his own, frequently renewed, but it seems that a cloth of this kind was kept at the altar which was used in common by all. The pall is a small square of stiffened linen ornamented with a cross, which is laid upon the altar of the chalice to protect its contents from flies or dust. The word *pallium*, or *palla*, was originally used of all kinds of coverings, notably of what we now call the altar-cloths, and also of the corporal. Even in St. Gregory of Tours (Hist. Franc., VII, xxi) we read of the sacred gifts being veiled by a pallium, which was probably some sort of corporal. But about the time of St. Anselm (c. 1100) the custom seems to have grown up in some places of using two corporals at the altar. One was spread out, and upon it the chalice and host were laid. The other, folded into a sort of compass, served only to cover the chalice (see Giorgi, "Liturgia Rom. Pont.", II, 220, III, 79-81). This folded corporal is now represented by the little disk of linen which we call the pur. At the same time it has been found that the pall with sack and cord attached, may be applied with advantage to the sides of the chalice, and the purificator, which is in contact with the chalice, must strike the sides. The utility of the pall and the corporal is further illustrated by the fact that both alike require to be specially blessed before use. The chalice veil and the burse (q. v.) are of comparatively recent introduction. Even Burchard, the compiler of the "Ordo Missæ" (1502), has represented by the *calicem mactatoris* of the Roman Missal, supposes that the chalice and paten were brought by the priest to the altar in a *sacculum* or *calicem*, which seems to have been the ancestor of the present veil. The burse, which is simply a cover used to keep the corporal from being soiled, and which for that reason was known in Old English as a "corpus case", is somewhat older. Several medieval burses are still preserved in the collection at Danzig. Nowadays both burse and veil are usually made of the same material as that of the set of vestments to which they belong, and they are similarly ornamented.

**THE CHALICE IN ART.**—From what has already been said it will be clear that the chalice, as the most important of all the vessels in church use, must have exercised an incalculable influence upon the early developments of the goldsmith's craft. Such monuments as the Ardagh chalice and the Tassilo chalice, both of Irish origin, stand almost alone in the information they afford of an otherwise almost purely mechanical skill and richness of ornament, particularly in the matter of enameled, in a remote and barbarous age. The earliest documents connected with the life of St. Patrick reveal the fact that the artifice of chalices and bells had a certain status which in that rude age won respect for the arts of peace. The chalice in a particular way was identified with the priesthood. This sacred vessel, which now stands upon the priest's chin during his obsequies, recalls the time when a small chalice of metal or of wax was buried with him in his tomb; and the chalice which is the recognized emblem of so

















separated by trees, are represented. The central subject is the miraculous multiplication; Christ, identified by the nimbus, is seated on a throne and is in the act of blessing loaves and fishes presented by St. Peter and St. Andrew (identified by inscriptions). At his feet twelve baskets of bread are distributed symmetrically. To the right and left of this picture were two banquet scenes. The former is almost wholly destroyed, but a Greek inscription gives a clue to the subject. This reads: "Those partaking of the *eulogia* of Christ". *Eulogia* is the term used by St. Paul (I Cor., x, 16) in reference to the Eucharist: "the chalice of *eulogia* [benediction] which we bless, is it not the communion of the blood of Christ." The application of this term, therefore, to the food set before the banqueters, points to the intention that there was depicted a Eucharistic scene in which the guests partook of the symbolic loaves and fishes. The scene on the right, we learn from inscriptions ("Jesus", "Mary", "Serafims"), represented the miracle of Cana. The symbolism of the first banquet, obviously depicted (1) the favourite symbol of the Eucharist, i.e. the miraculous multiplication of the loaves and fishes, and (2) the later symbol of the Eucharistic wine, inspired by the miracle at the wedding feast.

*From the article by Rev. Maurice M. Hassett.*

#### Forty Hours' Devotion

**HISTORY OF THE DEVOTION.**—Although the precise origin of the Forty Hours' Devotion is wrapped in a good deal of obscurity, there are certain facts which must be accepted without dispute. The Milanese chronicler Burigozzo (see "Archiv. Stor. Ital.", III, 567), who was a contemporary, clearly describes the custom of exposing the Blessed Sacrament in one church after another as a novelty which began at Milan, in May, 1537. He does not ascribe the introduction of this practice to any one person; but he gives details as to the church with which it started, etc., and his notice seems to have been actually written in that year. Less than two years afterwards, we have the reply of Pope Paul III to a petition soliciting indulgences for the practice. This is so important, as embodying an official statement of the original purpose of the devotion, that we copy it here. "Since," says the pontiff, "... Our beloved son, the Vicar General of the Archbishop of Milan at the prayer of the inhabitants of the said city, in order to appease the anger of God provoked by the offences of Christians, and in order to bring to naught the efforts and machinations of the Turks who are pressing forward to the destruction of Christendom, amongst other pious practices, has established a round of prayers and supplications to be offered both by day and night by all the faithful of Christ, before our Lord's Most Sacred Body, in all the churches of the said city, in such a manner that these prayers and supplications are made by the faithful themselves relieving each other in relays for forty hours continuously in each church in succession, according to the order determined by the Vicar ... We, approving in our Lord so pious an institution, and confirming the same by Our authority, grant and remit", etc. (Sala, "Documenti", IV, 9; cf. Ratti in "La Scuola Cattolica" [1895], 204).

The parchment is endorsed on the back in a contemporary hand, "The first concession of Indulgence", etc., and we may feel sure that this is the earliest pronouncement of the Holy See upon the subject. But the practice without doubt spread rapidly, though the details cannot be traced exactly. Already before the year 1550 this, or some analogous exposition, had been established by St. Philip Neri for the Confraternity of the Trinità de' Pellegrini in Rome; while St. Ignatius Loyola, at about

the same period, seems to have lent much encouragement to the practice of exposing the Blessed Sacrament during the carnival, as an act of expiation for the sins committed at that season. As this devotion also commonly lasted for a period of about two days or forty hours, it seems likewise to have shared the name "Quarant' Ore"; and under this name it is still maintained in many places abroad, more especially in France and Italy. This form of the practice was especially promoted by the Oratorian Father, Blessed Juvenal Ancina, Bishop of Saluzzo, who has left elaborate instructions for the carrying out of the devotion with greater solemnity and decorum. It seems that it is especially in connexion with these expositions, as they flourished under the direction of the Oratorian Fathers, that we trace the beginning of those sacred concerts of which the memory is perpetuated in the musical "Oratorios" of our greatest composers. Elaborate instructions for the regulation of the Quarant' Ore and for an analogous devotion called "Oratio sine intermissione" (uninterrupted prayer) were also issued by St. Charles Borromeo, and were included among the "Acta Mediolanensis Ecclesiae". However, the most important document belonging to this matter is the Constitution "Graves et diuturnae" of Pope Clement VIII, 25 Nov., 1592. In the presence of numberless dangers threatening the peace of Christendom and especially of the distracted state of France, the pontiff strongly commends the practice of unwearied prayer. "We have determined", he says, "to establish publicly in this Mother City of Rome (in hac alma Urbe) an uninterrupted course of prayer in such wise that in the different churches (he specifies the various categories), on appointed days, there be observed the pious and salutary devotion of the Forty Hours, with such an arrangement of churches and times that, at every hour of the day and night, the whole year round, the incense of prayer shall ascend without intermission before the face of the Lord". It will be noticed that, as in the case of the previously cited Brief of Paul III, the keynote of this document is anxiety for the peace of Christendom. "Pray," he says, "for the concord of Christian princes, pray for France, pray that the enemies of our faith, the dreaded Turks, who in the heat of their presumptuous fury threaten slavery and devastation to all Christendom, may be overthrown by the right hand of the Almighty God".

Curiously enough the document contains no explicit mention of the exposition of the Blessed Sacrament, but inasmuch as this feature had been familiar on such occasions of public prayer both in Milan and at Rome itself for more than half a century, we may infer that when the pope speaks of "the pious and salutary devotion of the Forty Hours" he assumes that the prayer is made before the Blessed Sacrament exposed. More than a century later Pope Clement XII, in 1731, issued a very minute code of instructions for the proper carrying out of the Quarant' Ore devotion. Upon this, which is known as the "Instructio Clementina", a word must be said later.

With regard to the actual originator of the Forty Hours' Devotion there has been much difference of opinion. The dispute is too intricate to be discussed here in detail. On the whole the evidence seems to favour the conclusion that a Capuchin Father, Joseph Miantanida da Fermo, was the first to organize the arrangement by which the Forty Hours' Exposition was transferred from church to church in Milan and was there kept up without interruption throughout all the year (see Norbert in the "Katholik", Aug., 1898). On the other hand, the practice of exposing the Blessed Sacrament with solemnity for forty hours was certainly older; and in Milan itself there is good evidence that one Antonio Bellotti organized



Payne's (1990) research is the most frequent and only one that has been published in the course of the conference. In the case of the Santa Teresita Sanatorium, the findings of the study suggest that the only factor that is associated with the treatment of patients is the patient's social class, so that the only factor that is associated with the approach the staff uses to treat the patients is the fact that they are being treated. The staff might not be aware of this factor, but it is significant, because the staff's approach to the patients has the effect of making the patients feel more or less dignified, respected, but for the purpose of





of the earth into my kingdom, as this corn  
is scattered, and is now become one loaf."

**VALID MATTER.**—It is required that the matter  
of the Consecration be not only valid and as  
far as possible genuine, but also that it be best and  
as far as possible perfect, i. e. new, fresh, and pure.  
Hence the Eucharistic host must be bread, made of  
wheat flour, mixed with natural water and  
baked. It must be bread, as it was the typical food  
of Christ (Matt., xxvi, 26—cf. Acts, ii, 12;  
1 Cor., x, 16). The fathers of the Church with one  
voice teach that bread is changed into the Body of  
Christ by the words of Consecration; and all the  
authorities treat of this subject under the same

fourth Lateran, ch. "Firmiter"; Florence, "Dee.  
lumen"; Trent, Sess. XIII, XXI, and XXII). It  
must be made of wheat flour, because, according  
to sacred tradition, such was used by Christ at the  
institution of this sacrament. History attests that  
the Jews used only wheat bread at the Passover,  
and in Palestine the word *bread*, without a quali-  
fying term, signifies wheat bread. Hence both the  
Eastern and Western Churches have always used this  
kind of bread. Some sectaries introduced at times  
bread made of other composition; thus, St. Augus-  
tine (*Tract. de lires*, c. xxv) tells us that the Cata-  
purgians mixed with the wheat flour the blood  
of animals, extracted from them through minute  
punctures made in their bodies. The Council of  
Florence (*Dee. pro Armenis*) says that the third  
sacrament is that of the Eucharist, whose matter is  
wheat flour, and of the grape. Moreover, in  
the rubrics of the Missal (*De Defectibus*, III, 3)  
it reads: "If the bread is not wheat, or if it is  
wheat yet mixed with flour of another kind in such  
quantity that it is no longer considered wheat  
bread, the sacrament is not effected." Hence hosts  
made of the flour of barley, oats, rice, beans, millet,  
peas, etc., are not permitted, because such flour  
is not specifically from wheat flour. Authors  
differ in their opinion with regard to the use of siligo  
(St. Thomas, III, Q. lxxiv, art. 3, ad 2<sup>am</sup>) and spelt,  
which are inferior kinds of wheat. As a rule these  
are considered invalid matter, and their use is in-  
valid when there is question of administering sacra-  
ments which are not *hic et nunc* necessary for sal-  
vation. Scavini (III, n. 227), depending on the  
authorities Gibbat, Laymann, and others, says that  
siligo is not only valid but also licit matter for this  
sacrament. Lehmkuhl (pt. II, lib. I, tr. iv, c. ii, §1,  
n. 1) holds that it is licit matter the opinion of ex-  
perts of the diocese and region should be  
consulted. For the validity of the sacrament it is,  
however, necessary that natural water be used to  
temper the wheat flour, and that the dough be baked.  
The baking is usually done between heated irons  
which resemble a large forceps. If the flour is in a  
rather quantity mixed with eggs, butter, milk,  
honey, oil, or any liquor other than natural water,  
it is not valid matter, for it is then something  
really different from ordinary bread. Likewise flour  
fried in a pan, dried by the sun, stewed, or boiled,  
or a crude mass of dough, cannot be consecrated,  
although physically it does not differ from  
ordinary bread, yet it is not such as is commonly  
used and as was consecrated by Christ at the Last  
Supper. The S. Congr. of the Holy Office (23 June,  
1852) permitted the priests of the Diocese of Cobi-  
nato, Italia, to make hosts out of broken grains of  
wheat, steeped in water, pressed so as to form a  
paste, then baked between two heated irons, but im-  
posed upon the vicar Apostolic the obligation of  
authorizing the custom of preparing the hosts in the  
customary manner.

**LEAVENED AND UNLEAVENED BREAD.**—The question  
regarding the use of leavened and unleavened bread  
gave rise to much dispute among Catholics. From

the very beginning both the Eastern and Western  
Churches looked upon this as a matter of discipline,  
and held that Consecration takes place under either  
kind. Michael Carularius, Patriarch of Constanti-  
nople (1043), made it, however, a dogmatic issue.  
In a letter to John, Bishop of Traus Apulia, he  
accused the Roman Church of holding doctrines ac-  
cepting practices condemned by the rest of Chris-  
tians; in it among other reproaches he imputed  
to her as a crime that she uses at the Lord's Supper  
unleavened bread, which he held to be invalid matter,  
and consequently he maintained that the Council of  
Rome was heretical. The Eastern Churches, however,  
undisputed tranquility on this point in both Churches.  
Carularius, to make the rupture between the two  
Churches as great as possible, first broached the  
accusation against the Church of Rome, despite the  
fact that many writers had before him searched tra-  
ditional documents without finding even the slightest  
indication of a dogmatic error. Three different  
views prevail concerning the kind of bread used in  
the Western Church during the first ten centuries.  
Simond, S.J. (d. 1651, "Disq. de Azymo"), main-  
tained that it consecrated exclusively leavened bread.  
Mabillon, O.S.B. (d. 1704, "Diss. de l'ane Eucha-  
ristico"), asserted that unleavened bread was used  
from the time of the Apostles, but that the Apostles  
sometimes used leavened bread. Cardinal Bona, O.  
Cist. (d. 1654, "Rerum Liturg. lib. I, c. xxv"), held  
it as probable that both kinds were used simultane-  
ously until late in the ninth century. The Council  
of Florence (1439) decreed that bread was valid  
sufficient for the validity of the sacrament, and the  
unleavened bread must, under grave precept, be used  
in the Western Church and leavened in the East-  
ern; but even at present in the East the Armenians,  
both Catholics and Eutychians, and the Maronites  
use unleavened bread. This precept is so strict that  
were a priest to consecrate in a rite not his own he  
would sin grievously. It would not be lawful to  
so even if thereby sole opportunity were given to  
fulfil the precept of hearing Mass on Sunday or of ad-  
ministering Holy Viaticum to the dying. The only  
exception to this rule is in the case of a priest who  
after the consecration the Sacred Host were to dis-  
appear, or the celebrant adverted to the fact that  
it had a substantial defect, and only bread pecu-  
liar to the other rite were at hand, in order thereby  
to complete the sacrifice. Even in places in which  
there are churches of both rites, a Greek cannot  
consecrate in unleavened bread or a Latin priest in  
leavened bread (Pius V. Bull "Providentia",  
1566; Benedict XIV, Const. "Etsi pastoralis").  
If, whilst travelling, a priest should be in a place  
in which there is no church of his own rite, he may  
celebrate according to the rite of the church which  
exists there, or preferably according to his own  
rite (S. Lig., "Mor. Theol.", lib. VI, n. 203;  
Lehmkuhl, vol. II, n. 121, 3). If a priest has a  
domicile in a place in which there is no church of  
his own rite, he may celebrate according to the rite  
of the church of his domicile, because he is then  
considered a member of said church (Hilarius a  
Sexton, pt. II, c. iii, §28).

**KINDS OF HOST.**—In the early Latin Church the  
host used by the priest at Mass was larger than it  
is at present. The custom then prevailed of giving  
Communion to the laity with Particles of the  
priest's host. During the twelfth century small  
hosts for the laity were introduced and the priest's  
host assumed the size it has at present (Benedict  
XIV, "De SS. Missæ Sacrif.", sect. I, §xxxvii).  
When a large host is not at hand Mass may be  
celebrated in private with a small host. In cases  
of necessity a small host may be used in public also,  
but, as liturgists remark, the faithful should be ad-  
vised thereof in order to avoid scandal (De Herdt,

[illegible][illegible]



which represent the principal mysteries: Birth, Death, and Resurrection. (See accompanying figure.) In other Churches the times divided in various ways. Thus in Ireland it was divided in seven different manners, according to the rite of the Mass or the dignity of the festival: at ordinary Masses into five parts; on the feasts of confessors and virgins into seven; on the feasts of martyrs into eight; on Sundays into nine; on the festivals of Apostles into eleven; on the feast of the Circumcision and on Maundy Thursday into twelve; on Low Sunday and the feast of the Ascension into thirteen; on Christmas, Easter, and Pentecost into sixty-five. They were arranged in the form of a cross with certain additional complications when they were numerous, and at the Communion each of the parts of the cross, or of its additions, was distributed to a special group of persons, that is, priests, monks, etc. (Duchesne, *Ibid.*, p. 220). The breaking of the Host is not an essential or even an integral part of the Mass, and was in former times occasioned by natural reasons and considerations, but it has high symbolical meanings. It symbolizes Christ's violent death on the Cross, as it indicates the wounding and lacerating which caused the separation of His Soul from His Body. The breaking of the Bread over the chalice is to remind us that the Blood contained in the chalice proceeds from His wounded and mangled Body, although thereby also caution is taken that no loose particles be lost.

**MINGLING OF THE EUCHARISTIC SPECIES.**—Probably down to the ninth century the Body and Blood of Christ were twice united in the chalice during Mass; the first time after the Pater Noster, when a previously consecrated Host, or a Host received from another place, was used; the second time at the Communion, for which a particle broken from the Host of the Mass that was being celebrated was used. When the custom of sending the Eucharist to other Churches as a sign of union ceased, the former was retained, except when the pope officiated, in which case the latter was used and the former omitted. This custom was retained down to the fifteenth century, when the rite of mingling only after the Pater Noster, even at the pope's Mass, came into use. The celebrant, having broken the large Host into two equal parts, breaks a small particle from the part which he holds in his left hand. With this particle he makes three signs of

the cross over the chalice, saying, "Pax Domini sit semper vobiscum", and then drops it into the Precious Blood, saying: "Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen." Just as the fraction of the Host indicates the wounding which caused Christ's death, so this mingling of the Eucharistic species symbolically expresses that on the altar the living Body of Christ is present. The fraction represents His bloody sacrificial Death, and the mingling His glorious Resurrection, in which His Body and Blood were again united and vivified. The threefold sign of the cross with the Particle over the chalice and the salutation of peace made between the fraction and mingling signify that Christ by His redeeming Death and glorious Resurrection has become the author and source of true peace, which was purchased and negotiated for us by the holy Cross and the Blood shed thereon (Gehr, "The Holy Sacrifice of the Mass", II, 67, 2 and 3).

**COMMUNION.**—Although Communion is not an essential part of the Sacrifice, yet it belongs to its integrity, and for this reason the celebrant at least must partake in both species of the sacrifice which he is offering. An exception to this rule will be allowed if the celebrant should become so ill that he cannot consume the Species. In this case another priest must consume them, though he has already broken his fast, if no other, still fasting, be present. In the Latin Rite at present the three parts of the sacrificial Host are consumed by the celebrant, who takes first the two larger pieces and then, together with the Precious Blood, the smaller piece dropped into the chalice. He is not permitted to keep the sacrificial Host of the Mass for Exposition and to consume in its stead the large Host reserved in the tabernacle. The latter may be consumed either together with the sacrificial Host or after the partaking of the Precious Blood. It should not, without necessity, be given to the faithful communicating. For the latter use there are to be smaller Hosts, round in form, one of which is to be given to each communicant. In case of necessity it is lawful to divide the particles (S.R.C., 16 March, 1833). Newly consecrated particles may never be mixed with those consecrated previously, and the ciborium in which they are put should be thoroughly purified before the new particles are placed in it. (From the article by Rev. A. J. Schulte.)

## Some of the articles on Eucharist and on topics pertaining to Eucharist in the Catholic Encyclopedia

ADORATION, PERPETUAL.

AGAPE.

ALTAR (ALTAR BREADS).

BENEDICTION OF THE BLESSED SACRAMENT.

BREAD, LITURGICAL USE OF.

CANON OF THE MASS.

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TANTUM ERGO.

TRANSUBSTANTIATION.

UTRAQUISM.

VIATICUM.

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Yours truly,  
+ L. N. Arch. of Quebec

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